

REPLY

TO

PETER
(DOCTOR HEYLIN'S)

APPENDIX;

TO HIS

TREATISE,

INTITULED

Respondet Petrus &c.

BY

WILLIAM SANDERSON Esq;

LONDON,

Printed for the use of the Author. 1658.

This is concerning Hist. of K. Ch. written by Will. Sanderson.

Dr. Sanderson mentioned here
W. of a. George -



от

зинот

И вижу

девятки

всеми убийца

уд

проклятий на

The Contents

Petrus his Preface examin:
ed;

*A castigation of Doctor Heylin
for his ill Manners to the late Pri-
mate of all Ireland ;*

*And his scandalizing Doctor
Prideaux at Court in divers false
Informations ;*

*With a Copy of his Answer to
each ;*

*And the Protestation he was com-
pelled unto to clear himself ;*

*The Character given by Doctor
Hackwell of Doctor Heylin ;*

*Three passages replied unto and
confirmed as before ;*

With

The Contents

*With some seasonable good Coun-
sell to the Doctor, if he have the
will to accept thereof.*

Post-haste

and so omitted him, when I did so abominate

him, that I durst not let him have any thing to do with me.

to be a bad man, and to have his own value of 30000000
and upon his death bed he did say, that he did

POST-HASTE.

A Reply to Peter
(Doctor Heylin)

His Appendix to his Treatise, &c.

Here is a Treatise come forth the other day, Intituled *Responder Petrus*; or an answer of Peter Heylin to Doctor Bernard &c. And although it be very large to small purpose, yet at the 109th. Page, he adds an Appendix in answer to certain passages in Mr. Sandersons History of the late King Charles, relating to the Lord Primate, The Articles of Ireland, and The Earl of Strafford. And (as if it were so memorable a business to be kept upon Record) he gives us punctually the day, when he began to

undertake this *Taske*, and the time of his finishing; in which I find little else true, but the confessing of his infirmities, and his unfitness to enter into disputes &c. Instead of clearing himself, he hath added more spots to his former.

Indeed *Petrus* hath made hast; for notwithstanding the extremity of the season (as he sayes) and his languishing quartan-ague, he hobled up his answers for the middle of the *Term* following, with as much ease, as *Hoggs* eate *Acornes*, or *Pidgeons* pick *Pease*. Yet he was interrupted the publishing, by the *undertakers* with him; a dead vacation not profitable for the vent thereof; And so it came not forth untill just the first day of this *Midsummer Term*; By it, he hath both thriftily gotten the advantage of sale, and enforceth his adversaries to hunt dry-foot after him a whole long *Summers Vacation*; contemptible *Grashoppers* compared with such a tonne of *Anak* as himself; Only *Petrus* considers wisely, that although *convicia spreta exolescunt* &c.

Short

Short liv'd Pamphlets (with which he hath been often bang'd) pass away upon the breath of Rumour, but for him to be enrolled upon record in the body of an History, what is it lesse, than for him to live defam'd, and dye detestable, a scorne to these times and an ignominy to all ages following? But who can help it, if a Man will make himself such? I wish he be not prophetick in it, which by this book he hath put hard for, Let him not blame me, tis the malefactor himself (not the judge who pronounceth justly) that is the Author of his own ruine.

And thus in briefe we have the *Preface* to his large *Treatise*; which I shall leave to such, whom it may concern, if they conceive it worthy of answering, for I find some learned Men are for the Negative, as if he had been in it, his self-revenger, and next doore to a *felo de se*, rather to be pitied, than opposed.

I shall only take notice of his *Appendix*, and shew him to the Reader by that light by which he longs to be seene (wherein

Petrus falls upon me, & doth so much answering as to shew how little he deserves it. I have been a while considering, which part to take of that double Counsell of Solomon in the like case, *Answer not &c.* And yet *answer &c.* I concluded upon the latter in this Post-Hast, that the *Term* might not want an enterlude at the *ending*, as well as it had by his *Book*, at the beginning of it.

And now let me meet my *Petrus*, who spends 17 whole Pages in the combate with me, taking in his large *Frontispiece* or the *Contents* of his *Appendix*, which might have well stood for the whole. So have we seen a daring coward practise on the *Stage* to fence with his supposed foe, when all that while it was but with his own hat and feather. How much time doth *Petrus* spend, to hear himself speak, imagining the Reader to be bound up to his fence and audience.

Indeed I had warning heretofore not to meddle with him, and was told, that although

though he was blind, yet he with his helpers, could see as far into a *Millstone* as any other Man: And that if he should be concerned in my History (as how could he scape) he would reprint himself, and be thereby well paid for his pains.

And truly I conceive it no discretion for me, to make it my businels other than to dry blow beat him, since he is not herein worthy of bleeding. For to say much were but to give him further occasion to assume fresh credit of copeing with the deceased, now at rest, whom he hath endeavoured to disturbe, even the most Reverend name and living fame, of that approved learned Prelate, the late Arch-Bishop of *Armagh*, *Prymate of all Ireland*.

But to be a little serious with him, 'tis no newes for Doctor *Heylin* to be a disturber of pious and eminent Men, while they were living, of which (now he is not like to live long himself) 'tis time to think upon repenting, I shall upon this occasion only instance in his demeanour towards Doctor

Doctor Heylins
desubstance
of Doctor
Prideaux. **Prideaux**, at and after the taking of his degree in *Oxford Anno 1635*. Who catching at some particulars which fell from Doctor *Prideaux* in the discussing the questions * given by Doctor *Heylin*, scandalized him at Court to the late King being then at *Woodstock*.

*Infor-
mat ex
Anti-
cul: 20 *An Ecclesia autoritatem habeat*
 { *In fiduci controversis determinandis,*
Interpretandis sacras scripturas,
Decernendi ritus et ceremonias. } af-
fi or

Upon which the Doctor was compelled to make his defence; with a protestation under his hand against those false Informations given in against him; Pretending to have been cross to the *Articles*, and in spe- ciall to the 20th, of the *Church of England*, branched into positions viz.

- 1 *That the Church is Mera Chimæra.*
- 2 *That it teacheth and determines nothing,*
- 3 *That controversies might better be referred to the Universities than to the Church.*
- 4 *That learned men in the Universities might determine of cont. oversies without the Bishops.*

Bishops or acquainting them with them.

To these Doctor *Prideaux* was fain to make answer, which to satisfie the desire of the Reader (not being heretofore publisch) I shall give him a transcript as followeth viz.

The answer of Doctor *Prideaux* to the information given in against him by Doctor *Heylin*.

These passages imperfectly catched at by the Informer were not positions of mine, (for I detest them, as they are layd, for impious and ridiculous) but oppositions according to my place proposed for the further clearing of the truth; to which the Respondent was to give satisfaction. And this generall protestation I hope takes off all that can be laid against me, in the particulars. Notwithstanding to touch on each of them as they are layd.

3 To the First, I never said that the Church was Mera Chimæra as it is, or, hath a being, and ought to be beleived; but as the Respondent by his answers made it: In which I conceived him to swerve from the Article, where his questions were taken.

2 To

2 To the Second my argument was to this purpose, Omnis actio est suppositorum, vel singularium.

Ergo Ecclesia in abstracto nihil docet, aut determinat, sed per hos aut illos Episcopos, Pastores, Doctores, &c. homo non disputat sed Petrus et Johannes.

3. 4. The Third and Fourth may be well put together: my prosecution was, that the Universities are eminent parts, and Seminaries of the Church, and had better opportunity to discuss controversies, than diverse other assemblies; Not by any meanes to determine them, but to prepare them for the determination of Ecclesiastical assemblies, of Synods, Councils, Bishops, that have superior Authority, wherein they might doe service to the Church, and those superiors not prescribe any thing unto them; As the debating of a point by learned Counsell, makes the easier passage for the Bishops sentence: And this was urged only as commended, not as necessary.

The Queenes Almoner was present.

Informes.

I am told noe. For he departed (as they say) that were in the same seat with him, being tired, as it should seem, by the tedious preface of the * Respondent, before the ^{Doctor} disputations began; but be it so, or otherwise, to what purpose this is interposed, I know not?

Vpon an occasion of mentioning the absolute ^{informes} *decree, he brake forth into a great and long discourse, that his mouth was shut by Authority, else he would maintain that truth contra omnes, qui sunt in vivis which fetch't a great hum from the Country Ministers that were there.*

*This Argument I confess was unex-<sup>Doctor Pri-
pectedly cast in by another, but bent (as I deaux.</sup> took) it against some what I have written in that behalf, which the Respondent, not endeavouring to clear, I was put upon it to shew, in what fence I took *absolutum decre-
tum*, which indeed I said, I was able to*

maintain against any, as my predecessors in that place had done, This was not in a long discourse, as it is suggested, but in as short a solution as is usually brought in Schooles, to a doubt on the by.

And from this I took off the opponents further proceeding in obedience to Authority; whereupon if a *hum* succeeded, it was more then I use to take notice of, it might be as well of dislike, as of Approbation, and of other Auditors as soon as Country Ministers. A *Hiss* I am sure was given before, when the Respondent excluded King and Parliament from being parts of the Church; But I remember whose practise it is to be ~~an~~ ^{an} ~~accuser~~ ^{accuser} ~~of the Brethren~~ ^{of the Brethren} Rev. 12. 10. to bear and forbear, and end with this Protestation.

Protestatio

Protestation.

THAT as I believe the Catholick Church <sup>Doctoy Pri-
deaux P. o-
testation.</sup> in my Creed, soe I reverence this Church of England, wherein I had my Baptisme, and whole breeding, as a most eminent member of it. To the Doctrine, and discipline of this Church, have I often hitherto subscribed, and by Gods grace constantly adhered, And resolve by the same assistance, according to my abilitie under his Majesties protection faithfully to maintain against the Papists or any other that shall oppose it. The praelacie of our Reverend Bishops I have ever defended in my place, which I dare say hath been more often, and with greater paines taking than most of those have done, who have received greater encouragements from their Lordships: I desire nothing but the continuance of my Vocation in a peaceable course, that after all my paines taking in the place of his Majesties Professor, almost for this 18. yeares together,

Such as my sonnes especially, be not countenanced in my
declining age to vilifie me, & vex me; so that
I end the remainder of my time, (which like-
ly must be short, and cannot be long) in heartie
prayer for his Majestie my onely Master and
Patron; for the Reverend Bishops, the State,
and all his Majesties Subjects and his af-
faires; and continue my utmost endeavour to
 doe all faithfull service to the Church where-
 in I live, to whose Authority I have ever,
 and doe hereby submit my self, and Studies, to
 be according to Gods word directed or conver-
 ted.

Thus was this learned and eminent
Professor of divinity traduced and disturbed;
let the application be the patience and
disregard of the Reader, when in this book
he finds the like attempted by the same per-
son, upon the late Arch-Bishop of Ar-
magh.

Doctor
Hackwells
characte
of Doctor
Heylin.

And yet, what slender accompt is to be
made of his language that way, may appear
by the Character, which a learned person,
and one of note, George Hackwell Arch-
Deacon

Deacon of *Surrey* and of *Exeter* Colledg in *Oxford*, gives of him which I have under his own hand in a letter of his to a friend; Where, speaking of Mr. *Heylin* (since Doctor) whom he stiles, *the Patron of that pretended Saint (St George,)* hath these words of him, *viz.*:

" In the second impression of his book *of the Historie of S. Georg* —
 " where he hath occasion to speak
 " of the Roman writers, especially the
 " *Legendaries*, he magnifies them more, and
 " when he mentions our men he vilifies
 " them more than he did in his first Editi-
 " on; But the matter is not much, what he
 " saith of one or the other, the condition
 " of the man, being such, as his word
 " hardly passeth, either for commendation,
 " or a slander.

By this you may see that my adversary had good cause to disguise his name, and so would I too, were it under such an Ignominious character. This is the fourth time he hath done it, I expect in time he will make up the number of *Labans* change of

Jacobs wages. Here is a Proteus indeed (which he would have put upon me) *Anonymus, observator, observator Rescued, Rejoynder and now Petrus.* 'Tis well he hangs by his christian name; he hath in this presumed, beyond any Pope, who though they have assumed *Paul*, the fist time, yet none hath stiled himself *Petrus*. We have now the one half of him, we shall have the other the next, either *conjunctim*, or *divisim*, it matters not.

He begins with his fancie of my being Doctor Bernards Reserve, in clearing the whole proceedings of the Lord Prymate in the business of the Earl of Strafford; and in the Examination and moderation of all passages, between Mr. l'Estrange and him. I shall satisfie the Reader upon what occasion I undertake it.

The exact
on why I
undertook
his obser-
vations on
Mr. l'E-
Strange.

So soon as that *Anonymus* of an *observa-
tor* on Mr. l'Estrange, came to the Prymates
hands, he was pleased to shew it to me; and finding the Author so apt upon a slender
occasion to blemish him; (supposing
him

him to be some Romish Agent whom he disdaining to Answer,) desired me in the prosecution of my History (as it lay in my way) to vindicate him, (though not long after I was told by his Bookseller, that the Author was Doctor Heylin) In order thereunto he acquainted me with such passages as did concern that of the Earl of Strafford; whose commands I presently effected; intending (then) to have set it out by it self, least the Doctors Malice should Gangreen by neglect. But the Lord Prymates decease immediately following, it was referred to my History with some fresh Notions more proper, which in my absence was neglected by the Press; and at my return, they being inserted have given cause of *Intersections* in the Impression, between fol. 108 and 109. With which Petrus is so much troubled, and spends his breath in a dispute with himself, whether it were mine or Doctor Bernards? And why so jealous, good Petrus? First (saith he) because Mr. Sander-^{Append: pa. 142} son before in his Preface makes Doctor Hey-
lin

lin a person of some fame and great ability. That (possibly) might be my mistake as the next in my speaking reproachfully, of him, is his: Indeed I acknowledg that Doctor Heylin deserves Characters of severall kinds, as most men may discover, who consult his writings; and so Cato's, lesson learnt by him long agoe *Convenient nulli &c.* will better serve the turn to decipher him, than mee.

Secondly, (saith he) Mr. Sanderson in his History fol. 200. informs us, that in Anno. 1635. There was a Synod held in Ireland &c. But in his foysted Argument he speakes the Contrary. Good Petrus consult some truefriends, that will read aright to you, and you will find the severall Folio's you mention, not to be any thing contrary, which are too tedious to insert in this short Castigation.

*These
points of
mine quar-
reled by
Petrus.*

Three points there are in which Petrus fancies me, to act for Doctor Bernard.

1 The acquitting the Lord Prymate from the distinction of a Politicall and a personall conscience.

conscience. And yet it is confessed by himself to have been done to my hand by Mr. Howell's attestation of my history, (who was concerned in those words.)

2. The proving that the Articles of Ireland were not abrogated, & those of the Church of England inserted in their stead. And yet he hath prevented any further confirmation of either, by his own confessing of his being too much credulous in believing and inconsiderate in publishing such mistaken intelligence. Which are his own words folio 87. And I could wish that in the *Errata* of the next Edition of his *History of the Sabbath* (if the world be ever troubled with it again) he would Record this Ingenuity of his (being such a rarity in him) so as to retract it, and howsoever he is much offended at the Primates expressions, viz. *Nor shames he to affirm as being a Notorious untruth &c.* Truly with me it seemes a gentle penance for so presumptuous an assertion, and pertinaciously continuing in it these many yeares, till he was thus convict; de-

faming not only a single person, but a whole Nation.

3 *That the Lord Prymate bear no grudge to the Earl of Strafford, so as to advise the King to pass the Bill of Attainder.* This (whosoever he accounts the Actor) hath been sufficiently cleared also, and needs no repetition here.

For the term of *Sophistry*, (for which he is also much offended with the Prymate) he hath in the Judgment of divers, made it good, throughout his book, which are so many, that they would find as much work for an observator, as he saith my History will afford him: I shall only trouble the Reader with one instance *ex ungue Leonem*; by this you may judg of the rest) which is in such great Characters, that he who rides post, may read it without stopping.

Tis folio 63. where he repeating a Quotation of the *Prymate* in the conclusion of his Letter to Doctor Twiss viz: *That Gregory the great, esteemed it to be the Doctrine*

doctrine of the Preachers of Antichrist; who at his coming shall cause both the Lords day, and the Sabaoth, to be kept, or celebrated from doing any wo ke;) Petrus, in his pretended answer, hath blindly mistaken the Copulative *and*, for the disjunctive *or* (though the *Prymate* in the next words, had given him warning of that Stumble:) And so upon a false sent he runs away with the Hunt, as if it must necessarily follow from thence *That it is the doctrine of the Preachers of Antichrist that no manner of work be done on the Saturday or the Sunday:* And from that surmise, he makes an application (of which, I leave it to others to give the sense.) *What will become (saith he) of our English Sabbatarians and their Abettors, who impose as many restraints of this kind, upon Christian people, as ever were imposed on the Jewes, by the Scribes and Pharisees?* And in Conclusion he attempts to put out our Eies also, in perswading us again; *That tis all one to say, on the Saturday and the Sunday; as on the Saturday, or the Sunday;* As

if unity and division ; conjunction and separation, were alike with him : And it seemes by this, that his Nature is most addicted to the latter.

*Append: p.
195.*

As for that great offence taken by him in the mistake of weakness, for incredulity, and *Idleness*, for *Inconsideration* in the printing of the *Prymates Letter* : There is no such difference, either in quantity or quality ; but that if he can swallow the *one*, (as he hath done even now) he may as easily digest the *other* : And it being but a copy, it might as well happen as other greater mistakes have been in my absence between the Margin and the body of that letter.

Though 'tis possible for *Petrus* to shew his guilt of *Idleness*, to make more work for the Press to no purpose. Which petulant brain of his, may be excused by the want of that *sense*, which might divert his thoughts, otherwise.

*Append: p.
347.*

And for what else remaines, concerning the *Bishops* whether sent for, or sent to the King ?

King ? Or whether the Judges were willing or unwilling to deliver their Judgments against the votes of the Parliament ? I refer the Reader to what hath been said in the History, too tedious to recite.

As for the challengers threats with which he concludes, (hereafter) to commit a publick Riot on my whole History; and therein to be made immortall, by being loud and troublesome. He that marcheth against the Ocean may no doubt take abundance of Cockle shells Captive. I confess ingeniously, there may be mistakes in the body of so large an History, which will be amended in the next Impression, as it is sodainly intended ; wherein, your oblique Information, or any civill advertisement of others will direct me. Seeing (as Petrus saith) abilities not governed by Infallibility, cannot exempt a man from being obnoxious to mistakes, with which his own Pamphlets are pestered. But spare your Intelligence in the disquisition of one particular concerning the Children

dren of Mr. John Hambden of Buckingham
Shire, which is confessed an Errata, and
must be thus corrected: That he died of his
wounds, and left three Sonnes compleat Per-
sons both of body and mind; what ere sini-
ster Report then gave occasion of the
mistake.

And now (Petrus) at parting: I could
find in my heart to give you a little good
Counsell: Be not so wilde an Ishmaelite, as
to have your hand against every man, and
provoking every mans hand against you.

Take the advice given to your name-
sake: Peter, put up thy sword again into his
place. Leave off this croſs-grain humour,
studying the injury against ſuch Persons, as
the late eminent Prymate, ſo far above you
in learning and reputation, that wise men
look upon your language, like the bark-
ing at the Moon; or a mad man throw-
ing up a ſharp ſtone, which falls on his
own pate.

This your laſt Book, having made you
ſuch a Bankrupt in point of reputation
with

with most men, that all the charitable collections of your numerous helpers, will not easily recruite you.

I reverenc your function, and mervail that many of your Bookes do so little concern it, rather to the dishonour than otherwise, and I am not at all obliged to respect your person. Your travail hath been much earthy, at which you began, had you continued that lourney, you might have amended your own Errours. What is otherwise (as the observations of the *Lords day*, or of Persons of piety, who were and are for it) you have been in a continuall combate against both.

Your own friends conceive you unfortunate, to the disturbance of the Church in each; For my part, so soon as I find you reformed, I shall contribute my endeavours, that your credit, now out of joint, may be set right again. Your own Pen that broke you must repair you, though as yet I am among the number of those that therein despair. And as you have been a

man

(24)

man singular by your self, so I leave you to your self, & when you appear again armed; I shall be ready to meet you at your own weapon (if it deserve the conflict,) be it sharp or smooth.

The 25. of June 1658.

THE END.
